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ABSTRACT

This resource guide contains information designed to correct historical distortions about American Indians and to dispel the stereotypical image of the American Indian culture. The booklet includes: (1) a historical timeline that matches major developments in Europe, Asia, and American Indian histories; (2) a description of the Indian view of creation and prehistory of North America; (3) a description of the encounters of Columbus with Caribbean natives; (4) a listing of the misconceptions presented by Hollywood and other media; (5) the real Thanksgiving story; (6) maps of the tribes and agricultural/hunting areas of North America; (7) a student activity guide and activities including coloring pages, maze, word search, dot to dot, and picture pages. Also included is a critique of the inaccuracies of a commercially prepared Indian Thanksgiving decoration. The materials in this guide were developed for use on the fourth grade level, although the background information could be adapted for use at any level. (ALL)

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ED 328393

THANKSGIVING . . .
A RESOURCE GUIDE
AN INDIAN EDUCATION CURRICULUM UNIT



Produced by the Coos County Indian Education Coordination Program
9140 Cape Arago Highway
Coos Bay, Oregon 97420
phone: (503) 888-4584

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This volume is kindly dedicated
to our elders
who kept the traditions.

Esther Stutzman

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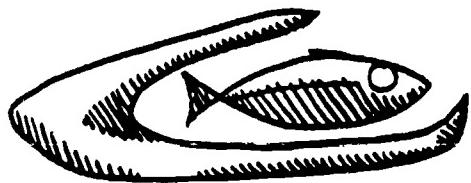
Developed by:

Coos County Indian Education Coordination Program*
9140 Cape Arago Highway
Coos Bay, Oregon 97420

* Made possible through a cooperative contract to provide coordination services in Indian Education with all six Coos County School District Indian Education Programs (Title V, Part C, Indian Education Programs, U.S. Department of Education) in Bandon, Coos Bay, Coquille, Myrtle Point, North Bend and Powers, Oregon.

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INDIAN EDUCATION

COOS COUNTY INDIAN EDUCATION COORDINATION PROGRAM - JIM THORNTON, COORDINATOR
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The need for comprehensive Indian culture and historical curriculum has existed for generations. Although more recent textbooks have attempted to fill obvious historical gaps, too often American history begins only with Columbus and often presents Indians as barriers to Manifest Destiny. There is seldom a worthwhile discussion that attempts to differentiate between the complex culture and the history of American Indians.

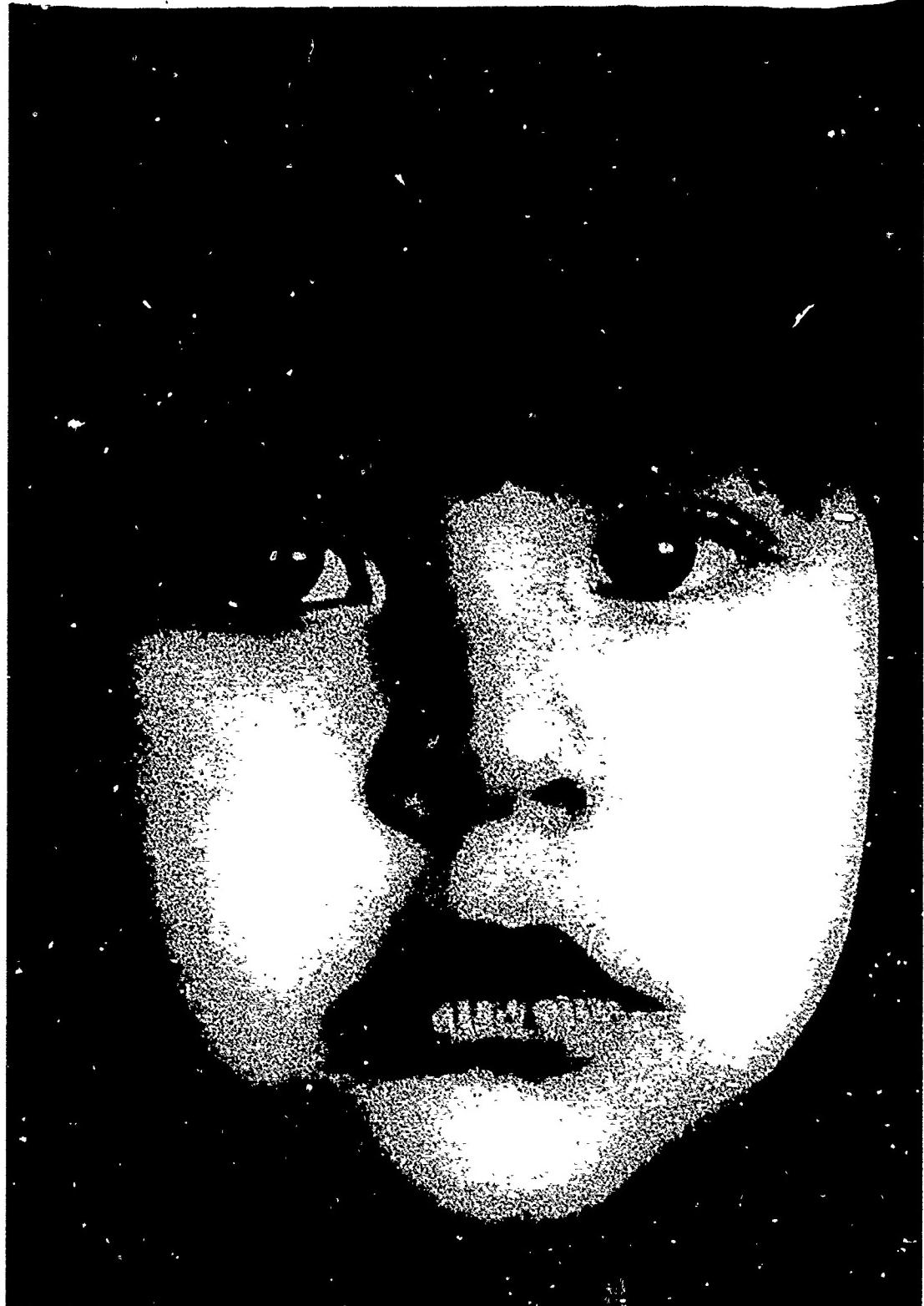
Many interested teachers have attempted to supplement existing curriculum, but accurate sources have been difficult to locate and have often been unadaptable for classroom use. As busy teachers find less and less available time to locate and research historical and anthropological texts for accurate information, the need to produce Indian subject curriculum by Indians became apparent.

This Thanksgiving . . . A Resource Guide was developed to help fill that need. It and the American Indian Music for the Classroom curriculum unit were both developed to supplement The American Indian Social Studies Curriculum Activity Guide, (Grades K-6) (Grades 7-8) (High School), that was developed and then was printed in the early 1980s under other funding. The current Thanksgiving unit and the American Indian music curriculum unit were developed through a cooperative agreement with Coos County Indian Education programs in Bandon, Coos Bay, Coquille, Myrtle Point, North Bend and Powers, Oregon. In addition to the development of innovative curriculum, other services in coordinating local Indian Education programs are available for individual school district Indian Education programs. Coordination services (under various funding sources) have been available for area school districts since 1976.

Esther Stutzman is the author of this Thanksgiving resource guide. She also wrote the American Indian Music for the Classroom curriculum unit and The American Indian Social Studies Curriculum Activity Guide. Esther has used the present curriculum in Indian resource speaker presentations in local classrooms as well as those in Lake Stevens schools. She is an outstanding Indian educator that has been enthusiastically received by teachers, students and parents. Although she and her family currently live in the Everett, Washington area now, the current curriculum and others that she has developed provide an outstanding resource for busy teachers wherever they are located.

The material in this guide was developed on a fourth grade level, but teachers of other grades will find that the material can be easily adapted by them for effective use in their classrooms too. As with the development of the other curriculum materials written by Esther, we hope that its use will be both informative for students and teachers . . . as well as FUN!

Jim Thornton
Indian Education Coordinator
Coos County Indian Education Coordination Program
Fall 1990



"A LOSS OF ONE CULTURE IS A LOSS TO ALL CULTURES..."

5 --Chief Edgar Bowen, Coos (1975)

TABLE OF CONTENTS

HISTORICAL TIMELINE.....	over
THE BELOVED 'LAND BRIDGE THEORY'.....	1-2
AND COLUMBUS DISCOVERED AMERICA.....	3-4
THANK YOU, HOLLYWOOD.....	5-6
STEREOTYPES TO 'UNLEARN'.....	7-8
THANKSGIVING, AN ACTIVITY GUIDE FOR TEACHERS.....	9
TIPIS AND TOTEM POLES--IS THERE MORE?.....	10
A REAL THANKSGIVING STORY.....	11-14
MAPS.....	15-16
STUDENT ACTIVITY GUIDE.....	17-20
COLORING PAGES.....	21-24
MAZE.....	25
WORD SEARCH.....	26
DOT TO DOT.....	27
LEARNING ACTIVITIES.....	28-30
DON'T BELIEVE WHAT YOU SEE.....	back cover

HISTORICAL TIMELINE

<u>Europe-Asia</u>	<u>American Indian</u>
	PRESENT
	1900
Industrial Revolution	1800 Treaties with tribes
	1700
Europeans come to America	
Napoleon rules France	1600 Iroquois League formed
	1500
Columbus mistakes Caribbean islands for India	1300
Normans conquer England	1000
	800 Anasazi of S.W. build high-rise buildings using solar energy
Fall of Rome	500 Hohokam develop extensive system of irrigation in S.W.
	A.D.
	<u>B.C.</u>
	500 Agriculture in the S.W. (corn)
Greek civilization develops	Pottery developed (Mogollon)
	1000 Burial Mound cultures in Ohio
	Cultures of Oregon coast flourish
Rule of Tutankhamen (Egypt)	2000 First pottery developed along Atlantic coast
Stonehenge (England) constructed	3000 Arctic cultures develop tool-making techniques
	4000
	5000 Big game hunting develops on Great Plains
Middle East cultures develop	6000
	7000
	15000 Man hunts Ice Age mammals in North America



THE BELOVED 'LAND BRIDGE THEORY'

We should begin where most history books begin...with the prehistory of North America.

Scientists say that the first inhabitants of North America came across the Bering Land Bridge, gradually moving south to populate the continent. Although other theories such as water travel from the South Pacific have been considered, the Land Bridge Theory is by far the most popular.

It is interesting that scientists hold to this theory about the Indian people, when the Indians themselves do not believe the story. Listen to any oral literature of Indian tribes and it will show that not one story tells of migrations from another land. Some stories relate a move from one part of the country to another, but no tribe tells of a journey across a snowy stretch of land to enter a 'new world.'

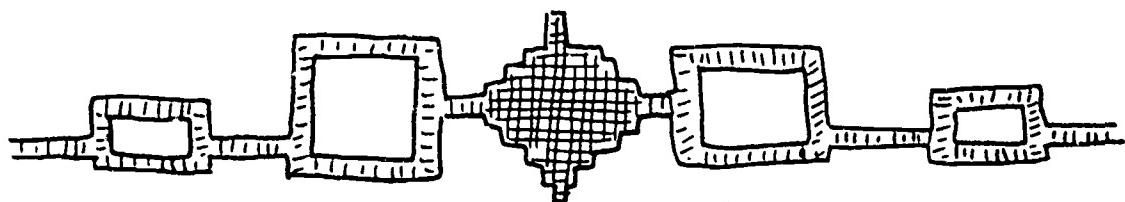
Tribal memory is strong. Scientists have recorded Indian stories that relate tales of early animals such as the prehistoric camel that once lived in America. Surely, if tribal memory can reach far back into time, a migration would be remembered through the ages. But perhaps this is not adequate rationale because we are speaking of a 'solid, scientific fact' when we speak of the Land Bridge Theory.

We should turn to the real reason that Indian people do not hold to the Bering Land Bridge Theory . . . it has a basis in the religion/philosophy of the people. Major world religions tell of origins with little contradiction from scientists. Indian religions also tell of the origins with firm belief, yet the belief is discounted.

One of the stories from the Hanis Coos people of the Oregon Coast relates that the earth was made from a dark blue ball of sky that was thrown in the water. Another story tells of Coyote who dug the earth from sea mud. Stories from all parts of the country from various tribes will tell of similar origins. All are true, according to the beliefs of the Indian people.

When population origin is discussed, then, the belief of the Indian people should be considered and not dismissed as fantasy or myth.

As it is often said, "How could thousands of people be wrong about their own origin?"



Northeast Wampum design

"...AND COLUMBUS DISCOVERED AMERICA"

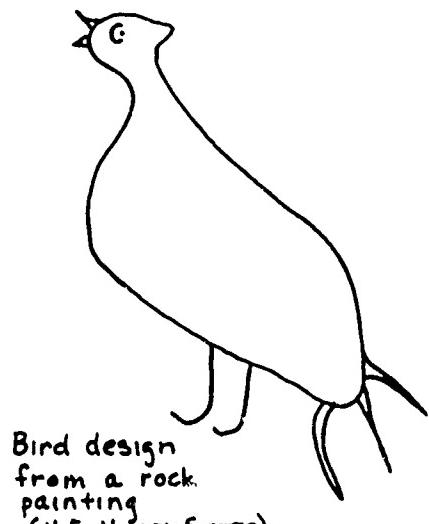
Sometimes we have the impression that American history began when Columbus mistakenly landed in the Caribbean and came in contact with the native people. It was Columbus who first referred to the New World inhabitants as "Indians." That name was perpetuated in subsequent writings.

The Indian people refer to themselves by their tribal name, never as 'Indians' before the White man came. Often, a tribe would acquire a name from another tribe as a description, although it was not often flattering. SIOUX means, 'snake-in-the-grass'; ESKIMO means 'eaters-of-raw flesh.' These were names given in reference to other tribes but not used by tribes themselves. In many Indian languages, the names for the tribes meant 'the People' or 'the Human Beings.'

Columbus gave Europe the first description of the inhabitants of the North America. He said that they were '...very fierce and who eat human flesh.' He further described the 'nakedness' and 'promiscuity' of the natives and also mentioned the 'lack of governmental organization and religion.' And so, the first impression of the natives of North America became one of fierce barbarism...at least in the eyes of the Europeans.

Columbus took several Caribbean natives with him when he returned to the Old World. Their presence was a curiosity and tended to promote the idea of savagery. Through the years, the image of New World 'Indians' was perpetuated, embellished and considered to be the truth. Little wonder that the first Colonists came to America with a predetermined impression of Indian people.

It was not realized until centuries later that Columbus described the natives of the Caribbean instead of the natives of the North American continent proper. It was the first true case of stereotyping. The first Colonists expected the worst in the way of native behavior and attitudes. And so began the conflicts.



THANK YOU, HOLLYWOOD

Indians have been chased across movie screens since the time of the silent pictures. The era of the American West was an exciting one that was the subject of many films. But those films merely carried on the many myths and fallacies that were formed in the days of the early settlers.

With the exception of a few movies such as "Drums Along the Mohawk" and "Last of the Mohicans," little has been shown about the Indians of the Eastern United States. These early movies so badly stereotyped and misrepresented the Indian and that era of history that it bears little resemblance to true accounts. The main ingredient in the Hollywood movies has been the Plains Indian rather than any other culture group.

The battles with the Plains tribes was a time when the media was able to report to a large segment of the population. Newspapers, telegraph and mail systems carried the news of Cavalry vs. Indians at a very rapid rate. Paperback books came into popularity and these also described (with much exaggeration) the 'true story' of the Indian people and the fight for the land.

America did not easily forget those accounts and they soon became folk tales, horror stories and pure fantasy that was passed from generation to generation. It was only inevitable that they would also become the subject of Hollywood movies.

In the fashion of the era, still holding fast to the concept of a good vs. evil struggle, the early movies gave excitement to the audiences. The 'good' became the settlers, cowboys and soldiers. The 'evil' became the unknown land and the native inhabitants.

We can see Hollywood's influence by asking small children what an Indian looks like and how they live. Most small children will repeat the age-old image on the Golden Screen...tipis, buffalo hunting, warpath, painted faces and MEAN people. It is obvious how that image was formed.

This being the common conception of Indian people, it became accepted as fact even into the textbook industry:

"The Plains Indians lived chiefly on buffalo meat.... They attacked settlements and lonely ranch houses. They tortured and killed women and children, burned their homes and stole their cattle."
(Exploring American History, Globe, 1963)

The stereotype became the model for Indians, at least in the eyes of Hollywood and other media. In the past few years, primarily at the protest of Indian tribes, the image on the screen began to change but still, many of the old stereotypes remain.

It may be a losing battle to fight Hollywood politics.. the real learning may lie with informed people who can dispute the concept of stereotypes.

Stereotypes to "Unlearn"

Many Indian-reference words and phrases exist today in the form of stereotypes. Few of these are flattering to the Indian people. Most are very offensive. Below is given a list of references that will be helpful in presenting an accurate picture of Indian life.

1. "Sit like an Indian"

All people of all races sit in cross-legged fashion, especially when sitting on the ground. Those culture groups who do not use chairs or benches may assume this position for comfort.

2. Indian "Princess"

Indian people did not have royalty such as the Europeans have, but instead, had councils of wise people who made decisions. An Indian "Princess" was probably the daughter of one of the tribal leaders. In order to be a "Princess", the father had to be a king. Indians had no kings.

3. War Bonnet

The people of the Plains primarily used the "war bonnet". It was not just for wars but for ceremonial purposes also. Only the most honored and respected members of the tribe were allowed to wear such a bonnet and this honor must be earned.

4. War Whoop

Indian people did not make a "war whoop" as it is commonly done - touching the hand to the mouth and emitting a sound like a siren. The Indian people in battle gave short loud cries in order to unnerve the enemy. The sound was also one of joy such as the modern "Yipee".

5. Squaw

This word has taken on a bad connotation. Indian people are offended by its use. In the past it has been too often used in a demeaning manner.

6. Buck

Same as above.

7. Scalping

The early colonists and settlers paid bounty-hunters for the scalps of Indians. It was a method to eliminate the tribes from land that was wanted for settlement. Before the Europeans came, scalping was not practiced among Indian people, but rather cutting the enemy's hair was common. Later, many tribes used scalping as a means of showing ferocity and retribution.

8. Speak Indian

There is no such language as "Indian". There were approximately 220 distinct and different languages among Indian people (even in Coos County, three dialects existed, unintelligible from each other). Properly, it is stated - "Speak an Indian language".

9. "Ugh"

Only Hollywood Indians use this.

10. The use of "um" after words

Hollywood also invented a broken speech pattern for Indians in which "um" is added to words (ride-um, see-um, like-um). Indian people have never spoken like this.

11. Like "a bunch of wild Indians"

Again, thanks to Hollywood the Indian has been labeled as specifically "wild" and untamed.

12. "How"

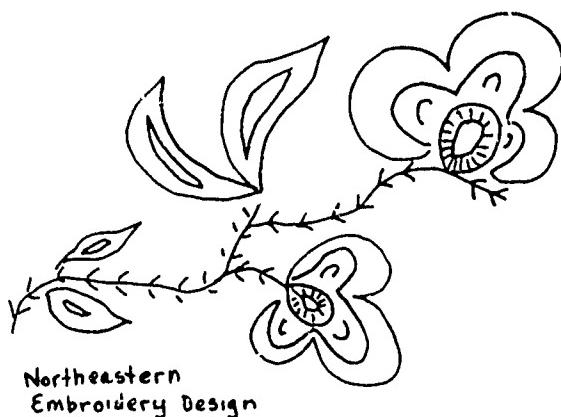
Origin of this is unknown. More properly, perhaps "Kla-how-ya" a Chinook phrase for both hello and good bye.

13. "One little, two little, three little Indians . . ."

This is offensive to most Indian people.

14. "Indian-giver"

This has always been used to mean a person will take back what has been given. How this phrase came about is unknown, considering the fact that the Indian people historically have not been in a position to "reclaim" what was given away. Use of this phrase is also offensive to Indian people.



THANKSGIVING

AN ACTIVITY GUIDE FOR TEACHERS

One of the most difficult things we face as educators is the overcoming of stereotypes that have been presented in books and the media. It seems that children are deluged with inaccurate information in the form of fiction that is interpreted as fact. So it is true of the American Indian. Hollywood has shown the public a romanticized and extremely stereotyped version of Indian culture and history that has been so well accepted that it has been written down as fact in textbooks and curriculum guides.

Here, we have attempted to assist the teachers in providing an accurate view of Thanksgiving and the Indian people who interacted with the Pilgrims. Hopefully, this guide will give the information necessary to inspire activities that go far beyond the "headband and feathers" that have been the trademark of the Thanksgiving season.



TIPIS AND TOTEM POLES...IS THERE MORE?

For years, Hollywood has been the primary influence in the image of the American Indian. This image was carried on in the minds of most people to mold a stereotype; a generalization of Indian culture.

The Indian-White confrontation on the Plains during the 1800's attracted national and world-wide attention. Books were written and stories told of the great 'warriors on horseback' who so fiercely fought the newcomers. As a result, a Pan-Indian idea developed depicting all Indian cultures in the image of the Plains tribes.

Nowhere is this stereotyping more glaring than in the schoolroom study of the "First Thanksgiving." Few people even know the name of the Indian tribe who befriended the Pilgrims, much less how the people lived.

In a coloring book titled "THE FIRST THANKSGIVING", published recently by a greeting card company (that shall remain nameless), the stereotyping is evident. One scene shows the Indians weaving a NAVAJO RUG and yet another page is a view of the village...PLAINS TIPIS!!!

And so, the inspiration for this curriculum unit.... We hope this will assist you in your classroom to fully appreciate the rich and diverse culture of the American Indian.

A REAL THANKSGIVING STORY

The land on which the MAYFLOWER landed was the aboriginal home of the WAMPANOAG INDIANS (Wam-pan-O-og), a member of the large Algonkin-speaking League of the Delaware. The Algonkin-speakers lived in the area now known as Massachusetts and Rhode Island.

Living close in harmony with the earth and sea, the people fished and hunted, but also produced gardens. Corn, squash, beans and peas were some of the major crops of the Wampanoag. It was these crops and growing techniques that were shared with the Pilgrims.

The Wampanoag people used 'wigwams' for housing. A wigwam is a dome-shaped house constructed of large and bendable poles covered with birch or elm bark. The bark was stripped from the trees in sections and laid in an overlapping fashion. These houses served as a permanent house as well as a temporary shelter when a family traveled to another fishing or hunting site.

Canoes of birch bark were also used, but more commonly dugout canoes were constructed by the Wampanoags. This was the primary means of transportation, since the tribe lived in an area of many waterways. Horses were not used in this region before the coming of the Pilgrims.

The Wampanoags were not the typical leather-dressed people such as is depicted in movies. Although deerskin clothing was used, the fashion was entirely different from the Plains Indians. Absent were the long fringes and elaborate beadwork. Instead, clothing was functional, with furs and skins worn for warmth in the colder months.

Probably the most famous of the Indians who interacted with the Pilgrims was SQUANTO, or 'Tisquantum'. Nearly fifteen years before the Pilgrims landed, Squanto was taken to England by John Weymouth, an early explorer. There, Squanto learned to speak English. Upon his return to his village, he was taken captive by British slave traders and sold into slavery. Eventually, Squanto was able to make his way back to Patuxet, his village. There, he found that his people had died from sickness brought by the British explorers.

In his travels, he had met Samoset, a Wabanake Indian. The two of them, finding that their people had died from disease, went to the Wampanoag village to live. It was in this place that they first encountered the Pilgrims who had landed and were exploring the area for settlement. Because both Samoset and Squanto could speak English, it was easy to converse with the Pilgrims.

Samoset and Squanto could see that the Pilgrims were having a hard time surviving in the new land. They did not have enough food and the cold New England winter had taken several lives. It was then that Samoset and Squanto began teaching the Pilgrims to cultivate crops and showed them hunting and fishing methods. They also showed the Pilgrims how to build shelters, to make clothing from animal skins and methods of tool-making. By the time the next winter approached, the Pilgrims were able to provide for themselves.

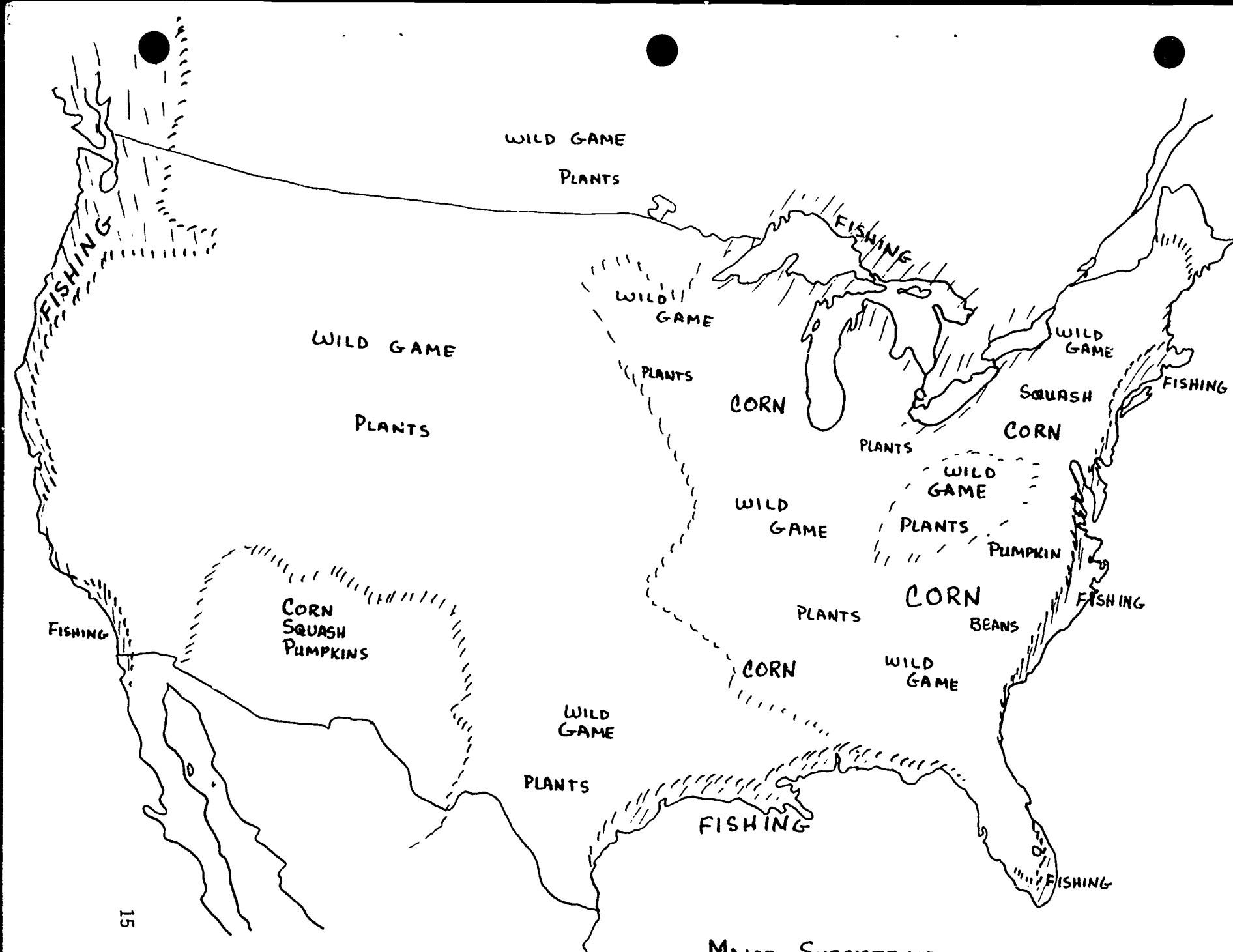
That first Fall, the Pilgrims planned a feast to give thanks to God for their survival. They also thought that it would be a time to lay groundwork for a treaty to obtain more Indian land. The Pilgrims felt that the gesture of a "Thanksgiving" feast in friendship would generate good feelings and insure the gain of land.

The Pilgrims invited Squanto and Samoset and also Massasoit, the leader of the Wampanoags along with their families. The Indian people, seeing that the Pilgrims did not have enough food for the three day feast, brought many different kinds of food to share, much of which was previously unknown to the Pilgrims. One of the things they brought was turkey, which was avoided by the Pilgrims because they thought it carried the Plague germs. In all probability, turkey was not a main course during that feast, but rather, fish, deer and garden crops were most plentiful.

This celebration has been called the 'First Thanksgiving.' In reality, it was the first Thanksgiving in the New World SHARED by Indians and Europeans. The Indian people had, for thousands of years, celebrated several feasts of thanksgiving during the year.

Following this first mutual Thanksgiving, the Wampanoags gave the Pilgrims land on which to build a town which was to become Plymouth Colony. Both peoples agreed to a pact of mutual friendship and trust. But as years passed and more Europeans came into the new land, the spirit of friendship faded.

The Pilgrims, holding to their staunch religious beliefs, still viewed the Indians as 'children of the Devil.' As more and more Europeans came to the New World, the Indian people were seen as a 'nuisance' to Westward expansion. The Wampanoags, whose generosity helped the Pilgrims to survive, were pushed from the land and eventually forgotten. The following years saw bloodshed and wars that continued as Manifest Destiny became a reality.

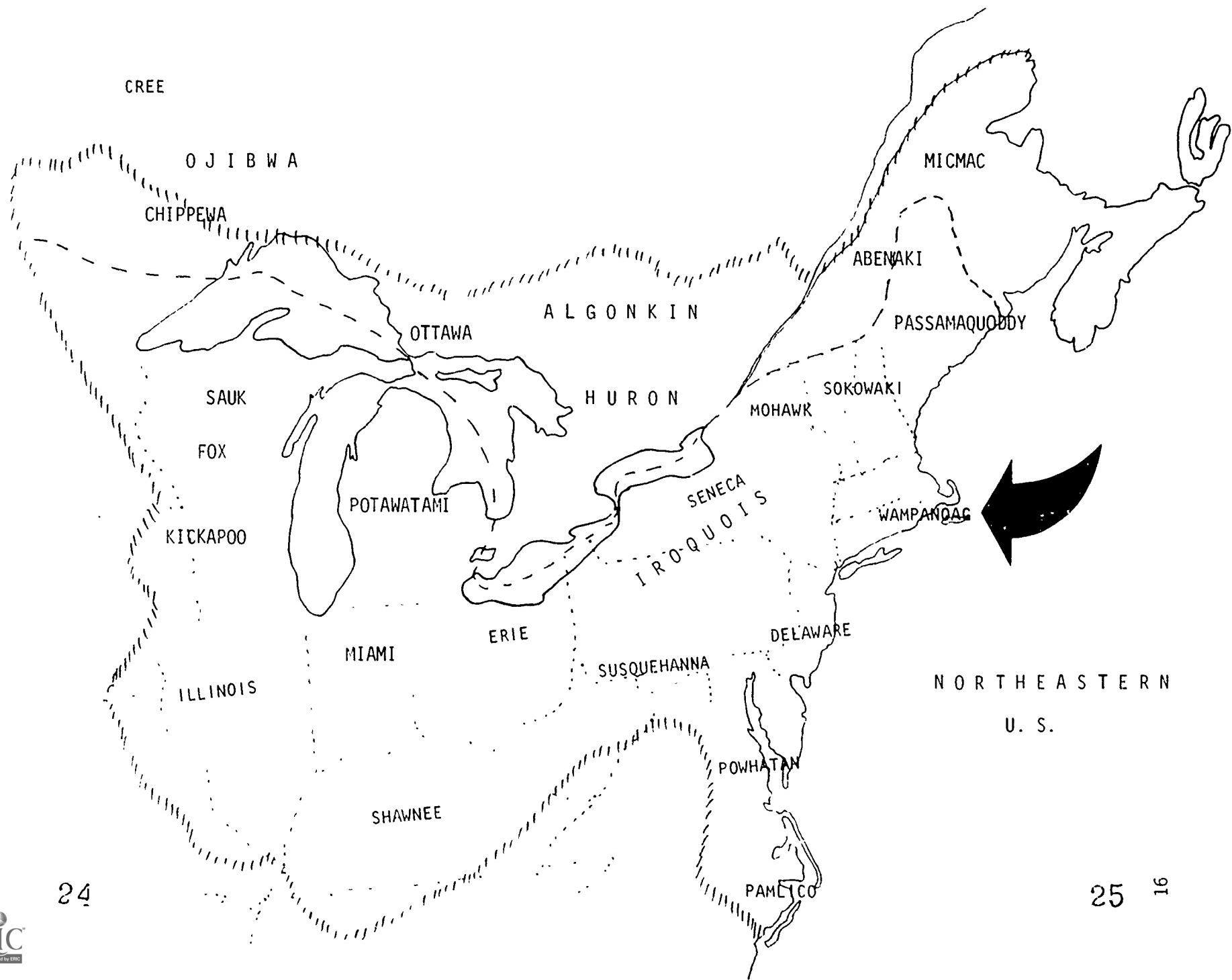


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22

MAJOR SUBSISTENCE
SHOWING DOMESTICATED
PLANTS USED IN ADDITION
TO NATURAL RESOURCES

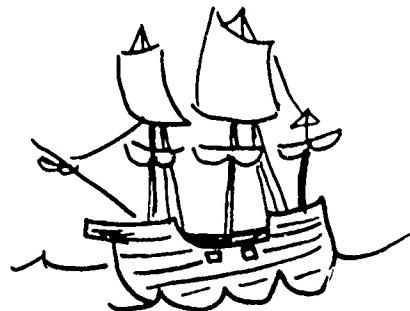
23



STUDENT ACTIVITIES

THANKSGIVING

The Pilgrims left England because they could not practice their own religion. They knew that there was a good place to live in the new world called America. The first Pilgrims came to America in a ship called the MAYFLOWER. They landed in a place that was the home of the WAMPANOAG (Wam-pan-O-og) Indians in what is now the state of Massachusetts.



The Wampanoags Indians did not live like the Indians you see on T.V. They did not live in tipis or ride horses or shoot buffalo. They did not have long fringes on their clothing, nor did they wear beaded headbands with feathers sticking straight up. The movies have shown you only one kind of Indian tribe from the PLAINS, an area many hundreds of miles away from the land of the Wampanoag.

During the first winter that the Pilgrims were in America, they had a very hard time. They did not know how to grow a good garden. They did not know how to make a nice warm house. America was much different from their home in England.

Two Indian people, Samoset and Squanto, helped the Pilgrims to learn things. Squanto and Samoset taught the Pilgrims how to make gardens grow. They also taught them how to build houses and how to hunt for all kinds of wild animals.

The next year, the Pilgrims were able to understand how to live in the new land. They decided to have a big feast to give thanks that they had survived. They invited Squanto and Samoset and Massasoit (Mas-sa-soit), the leader of the Wampanoags, to have a feast with them.

The feast was to last three days and there was not enough food for everyone. The Indians went back to their villages and brought back many, many things to eat.

One of the things they brought was wild turkey. The Pilgrims did not like wild turkey because they thought it had germs that would kill them. On that Thanksgiving, the Pilgrims probably did not eat turkey. They ate fish and deer and things from the gardens.

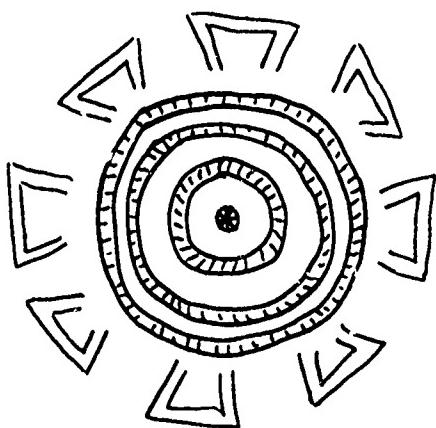


This was really not the "First Thanksgiving" in America. It was the first Thanksgiving to be shared between Indians and Pilgrims. The Indian tribes in America had many feasts of Thanksgiving during the year. Feasts of Thanksgiving were held to celebrate good crops or the end of Winter or special times such as getting maple syrup from the trees.



After the feast, the Wampanoag Indians gave land to the Pilgrims to build a town. They built a town called Plymouth, named after their home in England. Soon, more land will be needed for more towns and farms.

Many pieces of land were taken from the Wampanoags in the next few years. The Pilgrims had forgotten the kindness of the Indians and it was not long before many wars were fought and the Wampanoag were driven from their land.

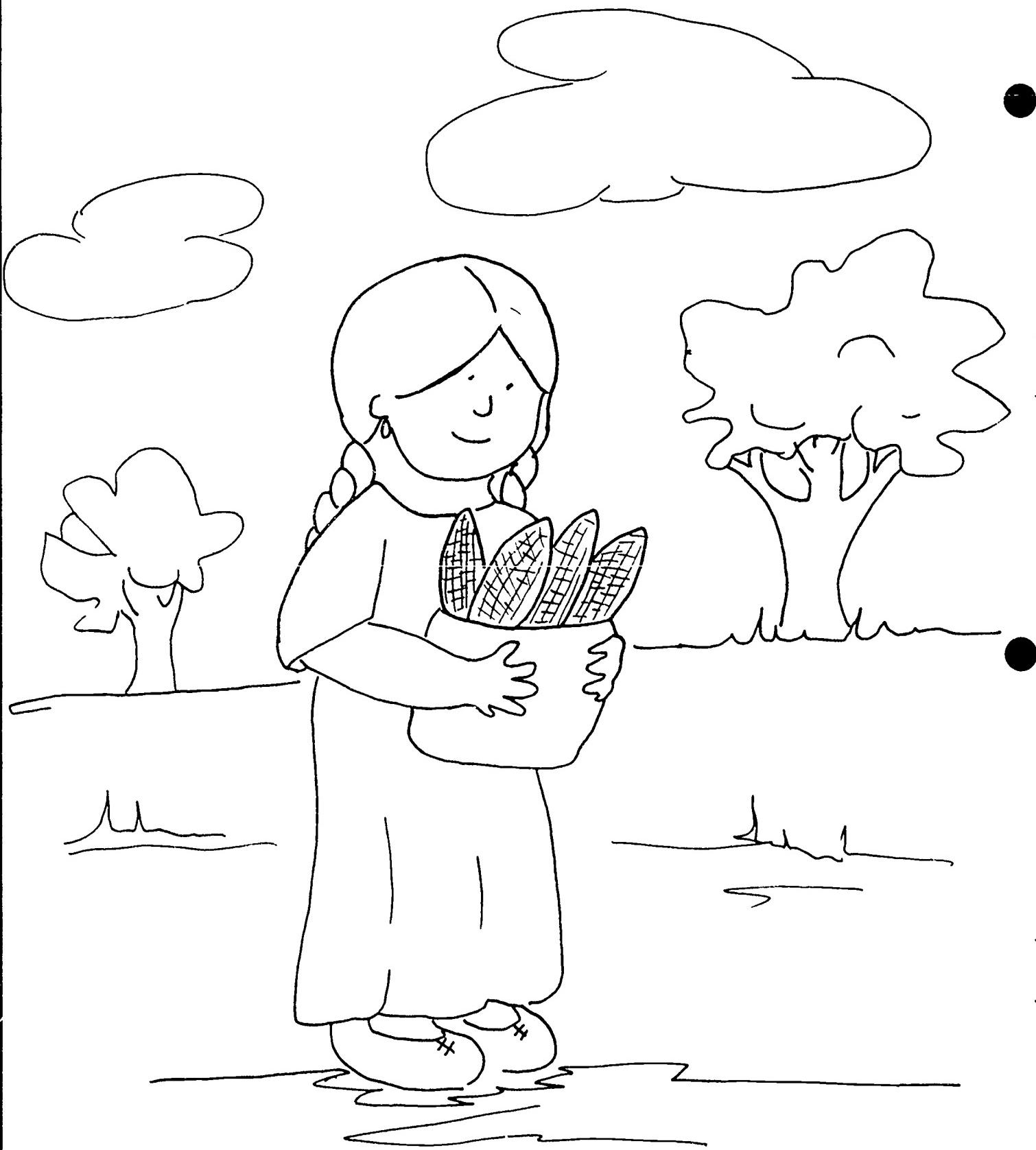


Sun design from the Wampanoag area.



Wampanoag houses are called
'WIGWAMS'.

21

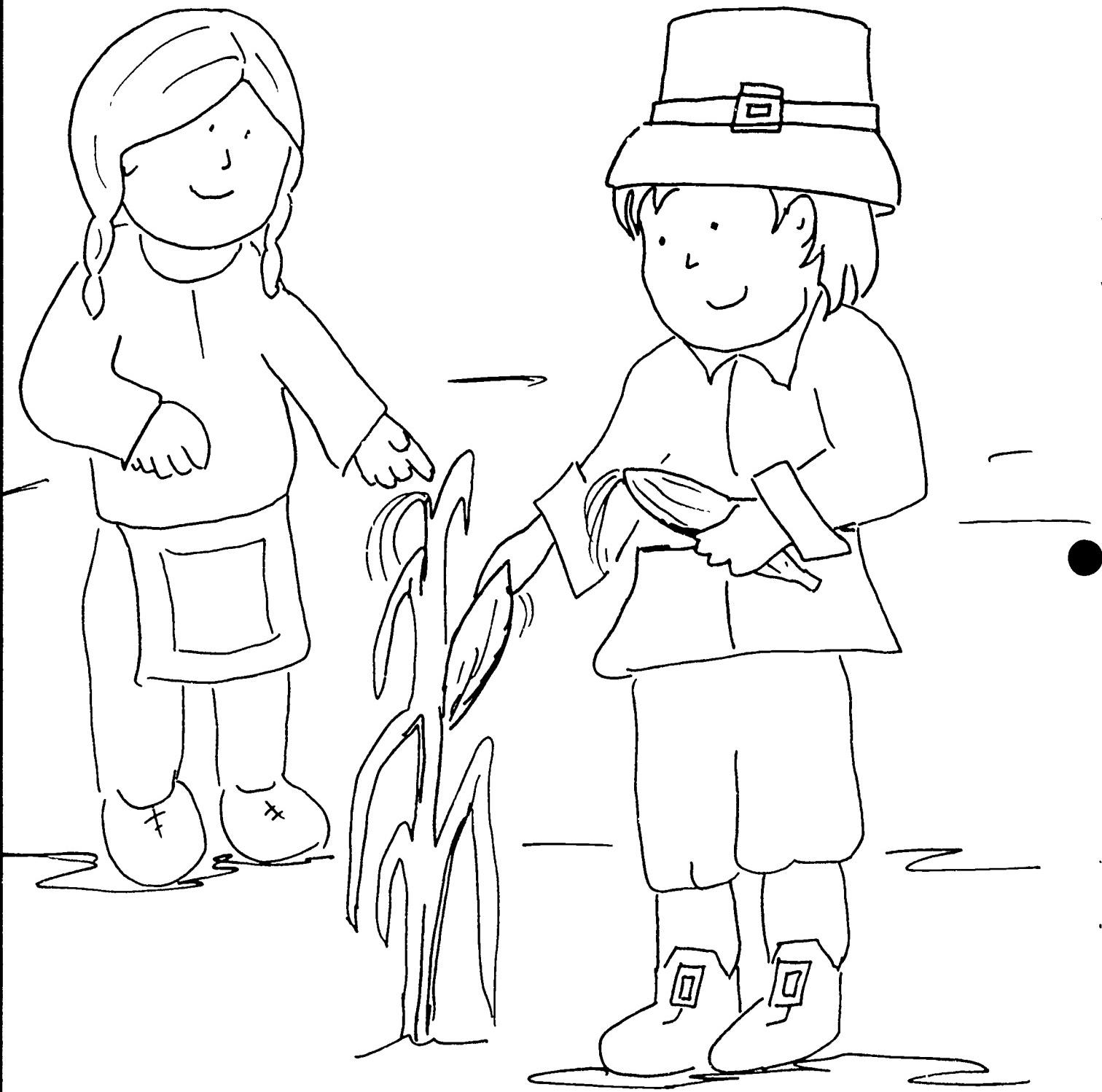


22

The Wampanoag people
grew corn.



The Wampanoags grew
pumpkins.

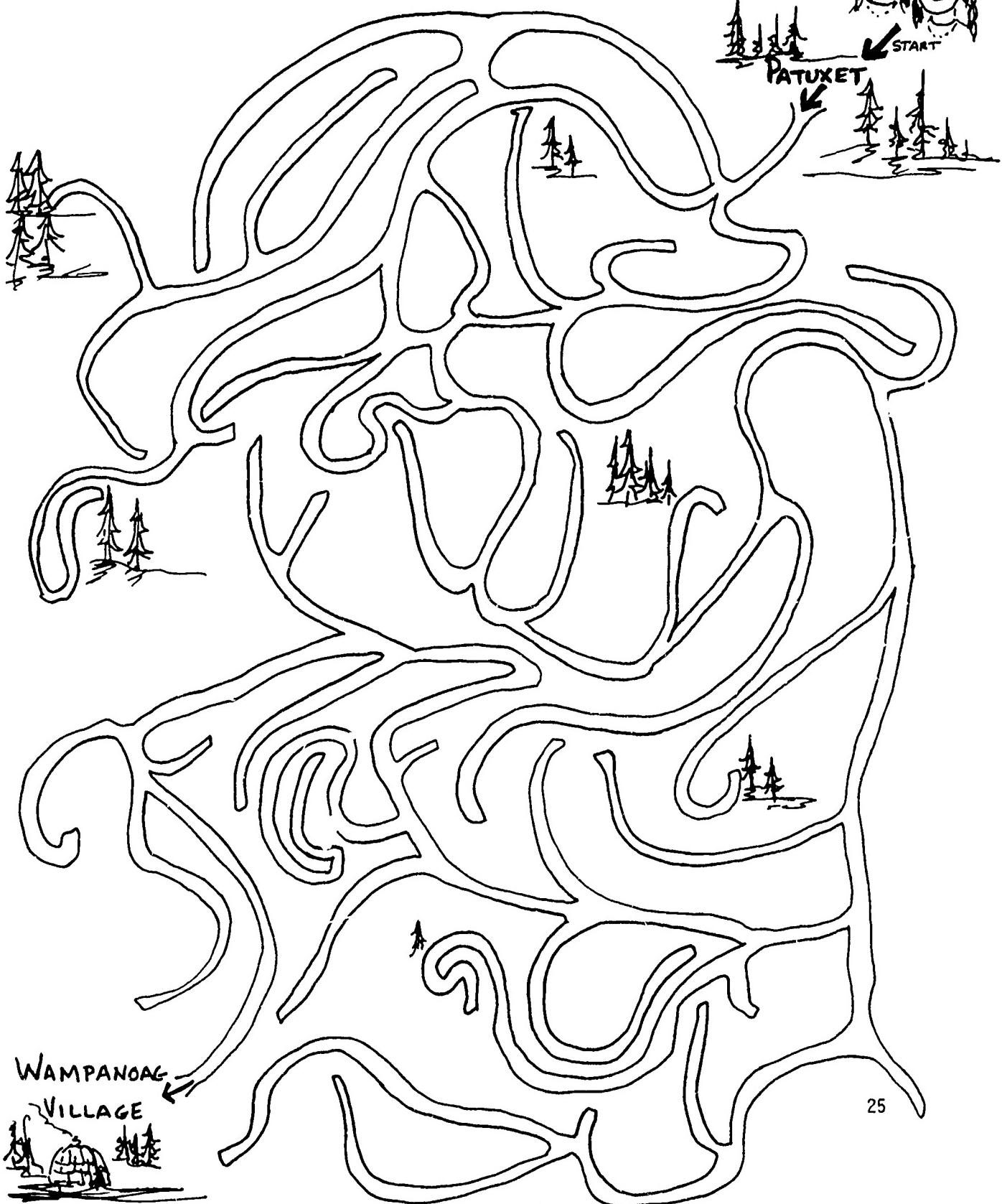


24

The Wampanoags showed
the Pilgrims how to grow corn.

33

Help Squanto and Samoset get to
the Wampanoag village.



WORD SEARCH

Find the words in the puzzle from the list below.

I	Z	T	W	D	Y	T	P	E	A	S	O
A	B	U	A	Y	B	Z	U	H	I	S	B
Q	I	L	M	T	E	D	M	T	W	Q	H
Y	R	P	P	U	A	Y	P	O	X	U	D
Z	C	S	A	R	N	D	K	B	P	A	C
T	H	A	N	K	S	G	I	V	I	N	G
M	P	M	O	E	P	Z	N	O	L	T	A
N	Z	O	A	Y	Q	T	R	D	G	O	R
T	Q	S	G	D	Z	O	V	C	R	Q	D
Q	F	E	A	S	T	C	R	A	I	D	E
Z	R	T	D	W	I	G	W	A	M	U	N

WAMPANOAG

WIGWAM

SQUANTO

PEAS

THANKSGIVING

BEANS

PILGRIM

FISH

TURKEY

BIRCH

PUMPKIN

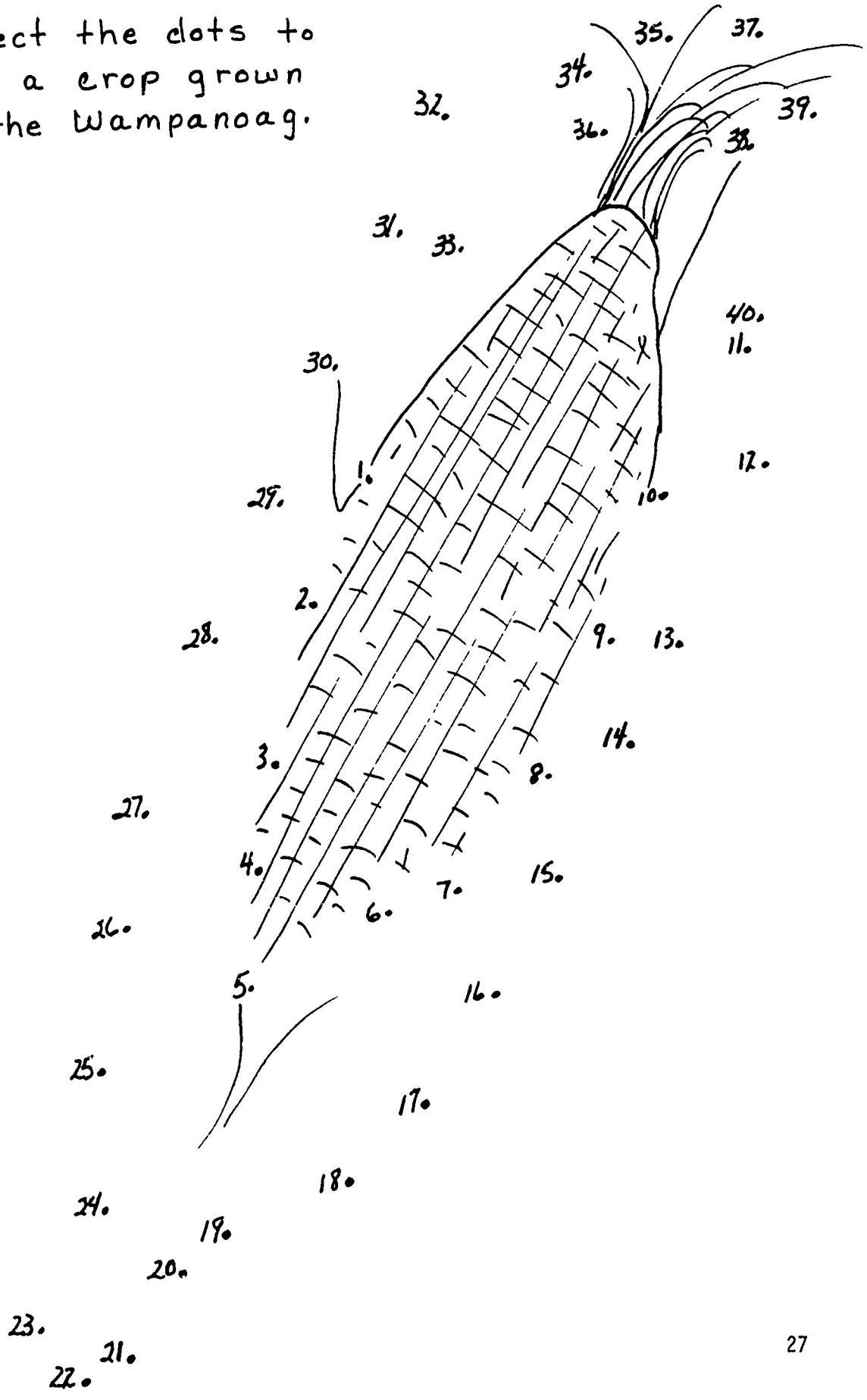
FEAST

SAMOSET

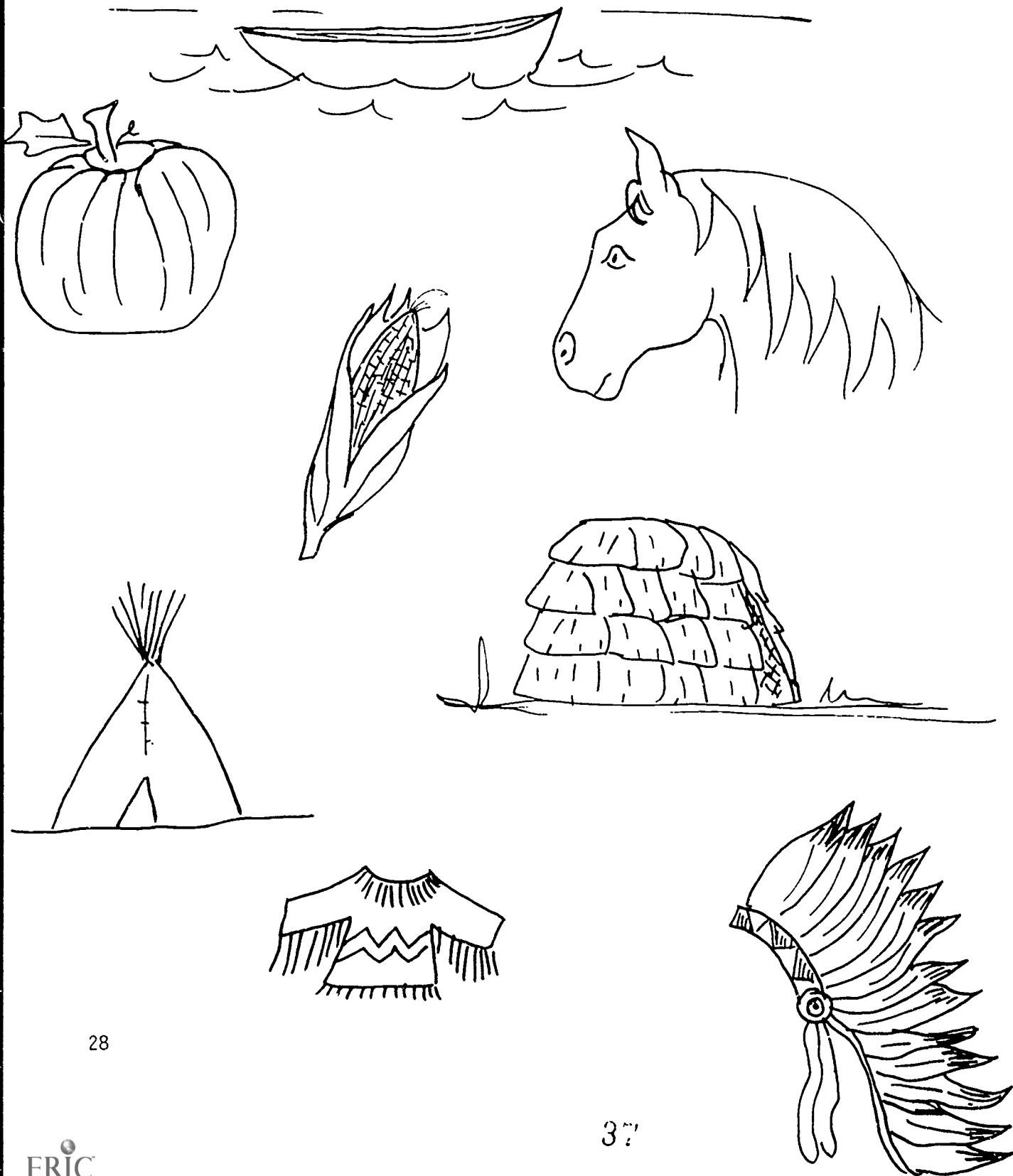
GARDEN



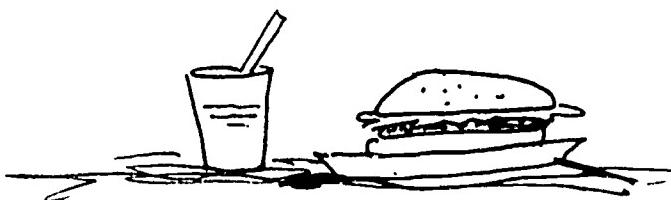
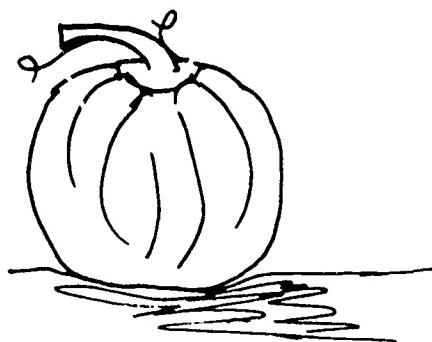
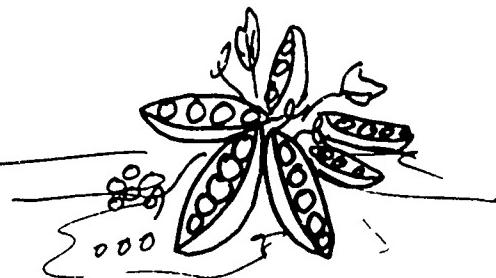
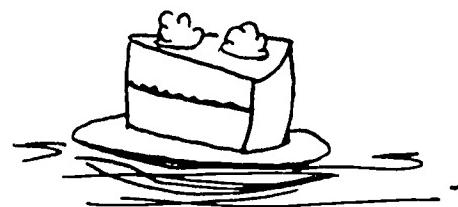
Connect the dots to
find a crop grown
by the Wampanoag.



Which of these things were not
used by the Wampanoag?

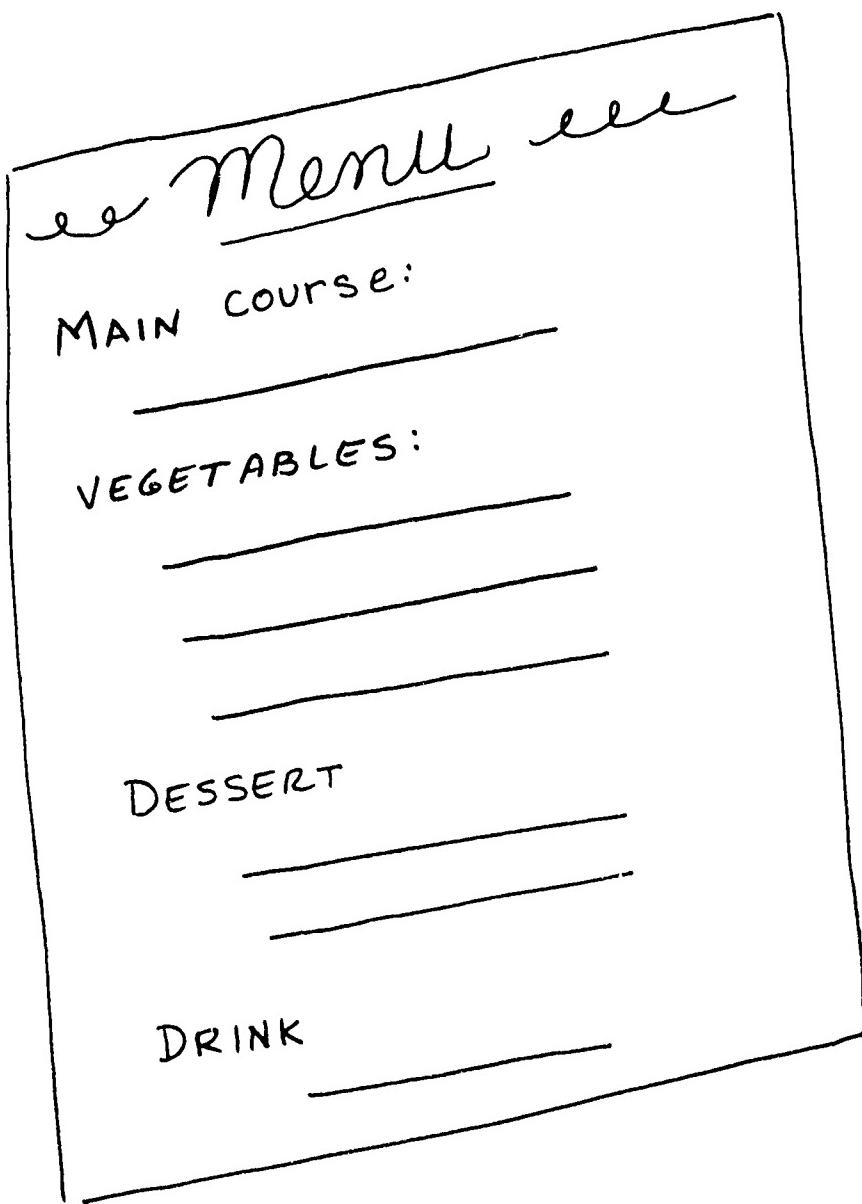


Which foods were not eaten by
the Wampanoag and the Pilgrims
during the Thanksgiving feast?



MENUS

How would a Thanksgiving menu be different if the Pilgrims had landed on the West coast?



- 30 (Remember, there were not wild turkeys on the West Coast and the Indians did not have gardens)

DON'T BELIEVE WHAT YOU SEE . . . or WHY INDIANS ARE STEREOTYPED -

(Courtesy: Your Grocer's display, who kindly provided the example)

We all know who the Pilgrims were -
who were the Indians who met the boat?

The Wampanoag * Indians lived in
the area of Plymouth colony
(* Womp-A-Nog)

Boy or girl?
Regardless,
feathers were
never worn like this

No poles -
What holds it up?

Headband not
worn except
for ceremonial
purposes

Southwest
design

Dutch-Boy
haircut

Not worn by Wampanoag

Bow strings were
never
twined

Feathers
were never
colored for arrows

More
Southwest
designs

Wampanoag
did not
wear pull-over
shirts

If this is
supposed to be
a female, pants
are culturally
unacceptable

Southwest
design
again

Fringe
not
common
among
Wampanoag

These guys must
really need
help; not just
with Indian
subjects;
the turkey
has duck feet!

Pumpkins are for
Halloween. The
Wampanoags
grew pumpkin
but it was almost
immediately dried
when harvested
and cut into cubes
or strips for later
use. Historians doubt
that pumpkins in their
whole form were
eaten during the
"First Thanksgiving".
By the way - squash was
also dried - and there were
no sweet potatoes!

People of
the East Coast did
not wear puckered-type
moccasins, but rather, a
continuous sole and top

Pilgrims feared the
native turkey and
believed it carried
Plague germs. The
only reference to
a type of bird eaten
on the "First Thanks-
giving" was a 'fowl'. . .
probably a grouse
or even a duck.

(By the way, turkeys were
not domesticated by the
East Coast Indian people)

Compiled by -
Esther Stutzman